

1.  
A Letter sent to Master  
*A. B. from the most godly*  
and learned Preacher I. B. In which is  
set forth the authoritie of Parentes  
vpon their children, for gy-  
uing of correction  
vnto them,

With an addition of a Sermon  
of Repentance annexed  
therevnto.



*Anno Domini.*  
1548.



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# To his louing Friend and

Cofyn, Mayfter A. B.

**G**race and peace in our Lord  
and Sauour Iesus Chrift,  
be wyth you and all yours.  
I am very much grieued, to  
heare of those afflictions of mynde,  
which doe so greatly trouble and ap-  
passionate you, and my deare Cofin  
your wyfe, for the disobedience of your  
sonne towards you. And specially for  
that you stande in some doubt wyth  
your selfe, in respect of his ryper yeres  
nowe, whether you should giue him  
such sharpe correction, as wythout  
which, there is little hope of his good  
reformation: he being nowe entred  
into the age of twentie and aboue.  
Truely you must take this, to be a iust  
punishment sent from God vnto you:  
in that you haue heretofore, so careles-  
lye let fall the reynes of his gouern-  
ment out of your owne hands, and layd  
the same so loosely in the neck of your  
youthful sonne, permitting him with-  
out chastisement, to do what he would:

A.ii.

and

## A Letter touching

and to followe the lewde affections of  
his owne rashe will and pleasures. I  
did alwayes much feare and mistrust,  
that this your ouermuch suffraunce,  
woulde bræde and bring forth at the  
length his great hinderance, much dis-  
comforte to your selfe, and heapes of  
sorrow to al vs your faithful friends &  
kinsfolkes. For who seeth not, that in  
all things it is moste playne and euy-  
dent, both to men of iudgemente and  
learning, but chiefly to men of wise-  
dome and experience, that youth and  
yong things, alwayes haue bene, bee,  
and euer wilbe such and the like, as in  
and by their education they are taught  
and framed. Yea, it is most commonly  
and in manner continually sene, that  
nature by the power and strength of  
education, is oft tymes vtterly chaun-  
ged and altered to the contrarve, the  
history of Socrates doth approue it: the  
memozre of Balenus doth thzoughlye  
conferme it: and euen in oure owne  
tyme and age, it is so fully witnessed,  
as it needeth no great argument to set  
forth

forth the same. I me selfe haue seene a  
 very mungrell Curre, traynde vp and  
 made to the hurte Deere, so excellent,  
 so persite and so good, as that he was  
 bought and sould for xx. angels be-  
 twene two brethren. This did educa-  
 tion put into him agaynst nature. A-  
 gaine I haue seene a mosse fayre and  
 bewtifull hounde, and euen of the best  
 kynde, being bred and brought vp to  
 sleepe and lodge in a knights Cham-  
 ber, and to wayte vppon him there:  
 hath vtterly refused to hunte, or to fol-  
 lowe the chase according to his kinde,  
 yea, thoughe he was beaten vnto it  
 from his maysters heeles right sharp-  
 ly. It is beyonde all beliefe, what a  
 wonderfull great force and power in  
 all things hath education. So it is  
 most certaine, that if there be due care  
 and diligence had and vsed, that ver-  
 tuous and good behauiour be taught  
 and louingly cherished: and lewd and  
 loose demeanour forbidden and sharply  
 punished: the childe which is alwaies  
 sure, to tast and receiue the great plea-  
 sure

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sure of the fyrst, and not to escape for  
no cause the bitter paynes of the se-  
conde, will alwayes no doubt gladly  
imbrace the one, and wyllyngly flye  
the other. Wherefore I conclude, that  
if you had brought vp your sonne with  
care and dilligence, to reioyce in the  
feare of God, to take pleasure in meek-  
nesse and humylity, to delight in obe-  
dience towards his Parents : and on  
the other side to be afrayde to do euill,  
to shun disobedience, and to feare the  
smarte of correction : you should then  
haue felte those comfortes, which hap-  
pye Parentes receyue from their good  
and honest childe: and neuer haue  
knowne those sorowes, which nowe  
oppresse your harte, for the grieve of  
your vnruly sonne. But will you know  
the roote and cause of all this? Alas  
euen your self, and my siely Cousin your  
wyfe, caried on with a sonde loue and  
a foolish affection, which euermore fal-  
leth out to be the childees vtter destruc-  
tion : you both haue suffered him, to  
passe on pleasauntly in his owne de-  
lights :

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lights : you haue permitted hym, to  
runne the course of his owne will : you  
haue foolishly forborne, to spende the  
sharpe rods of correction, vpon the na-  
ked fleshe of hys loynes : you haue  
fondly pyttied, to spylle some bloud of  
his bodye, with the sharpe strypes of  
chastisement : & what haue ye wrought  
thereby : you haue preserved his skyn  
from breaking, hys bloud from spyl-  
ling, and his loynes from smarting. A  
three halfpenny matter, yea though hys  
skin had bene broken in peeces, though  
his blood had run downe in streames,  
and though his scourged loynes had  
smarted forty dayes after. For now by  
forberaunce of this which is nothing,  
you haue put your sonne in hazarde of  
vtter confusion : you haue heaped your  
owne discomforte and lamentation :  
yea, you haue endangered your vtter  
deepe damnation. For be you most as-  
sured, that before the Lorde you shall  
giue account of such carelesse and neg-  
lygente bringing vp of your children,  
so muche to their owne destruction,  
and

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and when they perishe for wante of that rodde of correction, which is committed vnto you, and put into your hands, onely to the ende and intente, that you should vse it for their chastismente and good, assuredly their death and damnation will bee requyred at your handes, and you shall aunswere as well for their bodyes, as for their soules, in that last day of iudgement, before the Tribunall seate of GOD. But I heare, that now you weepe and wayle bitterly for that which is past: you fynde your owne follye now: you repent you of your extreme fondnesse and foolishhe pittie heretofore: and if your sonne were in his tender yeares againe: you saye that then you would chastise him with all seuerer scourges and castigation. Beholde howe one great follye doth accompany an other, and that greater then the first. Good Lorde, how wonderfully are you blynded in that, which is more clære than is the light of the noone daye. Your sonne is now of twenty yeres old and  
more:



correction of children:

more: Is hee therefore free from the rod  
of correction? Is hee therefore now not  
subiect to the stripes & scourges of his  
father? Is he therefore not to be strip-  
ped naked, & to be beaten and whip-  
ped, vntill you haue broken euen all  
the skin of his bodye, spilt the blood of  
his loynes in abundaunce, and giuen  
him so many thousande scourges, as  
that hee may neyther lye nor syt with-  
out payne in forty dayes after? Nay  
hee is nothing at all free from these  
thinges. For all this is most fytte to  
be done, and he is to be haled home  
with violence, and whether he will or  
not to be taught to obey, by the smarte  
of his loynes, and to be traynde to his  
duety by the paynes of his scourges.  
For when gentle lenatiues will doe  
no good, to an olde soze ouer long neg-  
lected: you knowe that Corosiuues are  
to be applyed, & though alwayes they  
put the pacient to great paines, yet are  
they mosse sure Salues, to heale and  
cure the wounde. Be not therefore abu-  
sed, in belæuing that your childe be-

B.i.

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ing aboue twenty yerres of age, ought not therfoze most sharply for his faults to be scourged and punished. In former ages, the sonnes and daughters haue bene subiect to the scourges of their Parentes, euen all their lyues long. And by the lawes of God, and of nations: it remayneth and ought to be so styll. Doth not the lawe at this day, for diuers faults, iudge both the man and woman, euen naked to be most greuously whipped, and that with the scourges of whipcordes knotted, some with a thousande strypes, some with moe, and some with lesse, according to the qualitie of their offence? And is not thinke you, the authoritie of the parents vpon the child, farre aboue and superiour, beyonde all the lawes positieue, that man may establish and make? You shall heare, what God himselfe hath sette downe and enacted in his sacred booke, which is aboue all earthly lawes and constitutions. And therby shall you plainly perceiue in how great and strayte subiection,

correction of children.

lection, it is the expresse will of God, that childzen doe stand and remain towards their parents. The text is thus. If anye man haue a sonne that is stubborne & disobedient, which wil not harken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he would not obey them: Then shal his father and his mother take him, & bring him out vnto the Elders of his Citie, and vnto the gate of the place where he dwelleth: and shall saye vnto the Elders of his Citie: This our sonne is stubborne and disobedient, and he will not obey our admonition: Then all the men of the Citie shal stone him with stones vnto deth. So thou shalt take away euill from among you: that Israel may heare it & feare. Here you see two things are to be noted. First that there be no yeares excepted: but if hee be a sonne, (that is to say a child of his parent, for vnder that word sonne, both sonne and daughter are equallye comprehended) he is faste bound to the dutye of obedience. Let him be of what yeares so e-

Deutr, 21.

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ner he may be, if he be at any time disobedient to the voyce of his father, or of his mother, he is subiect to their chastismente. The second note is, that this disobedience of the childe to his Parente, is a thing so hatefull to almighty God, as that he hath pronounced by his owne mouth, that suche a child shall dye the death therfore. Let not parentes then be doubtfull or scrupulous, by the sharpe chastismente of whipping and scourges to correct their children, to the vttermost: when by their power and authoritie ouer them, they may for their disobedience deliuer them vnto death. For if death be commaunded to the disobedient childe by God himself, O ye fond and foolish parents, wil ye make any scruple pity or compassion, to strip him naked, to beate him, whippe him, and scourge him, yea not with a thousand strypes, but euen with manye thousandes and that most bitterly and sharply, when gentle admonitions and warninges giuen, will not pzeuayle? For you knowe what is  
written

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forbidden in the booke of God : He that spareth his rod, hateth his child, but he that loueth him, chastiseth him betime. Prouer.13

And in an other place. Chastice thy son while there is hope: and let not thy soule spare for his murmuring. This terte Prouer.19

doth very well forewarne those sonde and foolish parentes, that wilbe moued, to pittie the cryes or lamentations, of their corrected chyldren, for this is as much as if he had saide : whether thy child murmour, or mutine against his correction, whether he resist or set himself against thee: whether he make mone or lamentation vnto thee : yea, though he speake neuer so fayre to intreate thee: whether he wepe or waile, cry or exclaime : finally, whatsoeuer meane or mone he make vnto thee, to moue thee to that fond or foolish pittie or compassion: let thine eares be still deafe vnto him : and let not thy soule spare, lustely to laye on the sharpe strypes of correction, euen with all the might and power that thou canst giue them. For agayne he sayth: The blew-  
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Prouer.20

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nesse of the wounde doth serue to purge the euill : and the strypes within the bowels of the belly. Thys teacheth vs to whip and scourge, not onely tyll the blood runne downe, but euen tyll we haue left woundes in the fleshe : and this doth plainly proue, that the scourgings of disobedient children, ought to be with knotted whipcordes, and not with rodde of byrche, which God knoweth vnto a shrewde boy, is but a simple chastisement: and in a few daies after, is soone recouerd and forgotten. But thys text sayeth, that the strypes should be suche and so seuer, as they should passe and enter euen into the very bowels of the bellye : that is to say, euen the very hart and soule of the disobedient chylde, that lyes within the bowels, should feele the sharpnesse of his correction, it ought and shoulde be so great vnto him. And why? marie to saue himselfe from shame and confusion, and his soule from damnation. And therefore in an other place it is

**Prouer. 23** sayde : Withholde not correction from thy

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thy chylde : for if thou smyte him with  
the rodde, he shall not dye . Loe, here is  
a blessing promised to that chylde,  
whome the parents doe smite with the  
rodde of correction : and that euen the  
greatest blessing of all blessings :  
which is eternall saluation . And is it  
not also likewise emplyed thinke you  
by this text ? that if this chylde be not  
smitten with the rodde of correction  
by his parents, that he is then in dan-  
ger of eternall damnation ? Vee, no  
doubt it is . For in an other place, the  
same is playnely confyrmed to be so,  
where he sayth thus : Thou shalt smyte  
him with the rodde, and shalt delyuer his  
soule from Hell. And after thys he says  
Prouer.23  
eth : Correct thy sonne, and he will giue  
thee rest, and will giue pleasures to thy  
Prouer.29  
soule . Loe howe he sayth, that it shall  
be rest and pleasure to the soule of the  
parentes, to correct their childe. So as  
we ought to take pleasure in their  
sharpe correction : bicause it is so much  
for their swæte good and behoufe : and  
so greatly for their owne comfort. And  
there

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there is no doubt, but that if eyther we be negligent, and reck not : or moued with fond pittie, and wil not giue that sharpe and seuerer punishment that we ought : assuredly the fall and confusion of that chylde, shall be requyred at our handes in the daye of the Lorde : and our soule shall paye the price of his destruction. And therefore we ought, not onely to correct them, but also to instruct them, and teache them. For all their whole lyfe, rule, order, disposition, and gouernment, dependeth vpon vs. And therfore it is wrytten in Ecclesiasticus : If thou haue sonnes, instruct them, and holde their necke from their youth. The meaning is, keepe their neck alwayes vnder the yoke of obedience and chastisement. And agayne it followeth : Giue him no libertie in his youth, and winke not at his folly. And after agayne : Bowe downe his necke whyle he is yong, and beate him on the sydes, least he wax stubborne and be disobedient to thee, and so bring sorrow to thyne harte. And lykewise agayne :  
He

Eccle.7.

Eccle.30.

Eccle.30.



correction of children.

He that loueth his sonne, causeth him oft  
to feele the rod : that he may ioy of him  
in the ende. And after this agayne : He  
that chastiseth his sonne, shall haue ioy in  
him , and shall reioyce of him among  
his acquaintance . And in like sorte a  
gayne : Chastise thy childe and bee dili-  
gent therein, least his shame grieue thee.  
And after this agayne : The rodde and  
correction giue wisdom, but a chylde set  
at libertie maketh his mother ashamed.  
And last of all it is witten thus . He  
that flattereth his sonne, byndeth vp his  
woundes, and his harte is grieved at eue-  
ry crye . Whereby he doth playnely  
teache vs : That good and discrete fa-  
thers and mothers, they should not flat-  
ter nor mone their sonnes and daugh-  
ters : for though their loynes be neuer  
so much scourged, and though their bo-  
dies be neuer so bloody beaten: yea,  
though their sydes be full of woundes,  
yet sayeth Ecclesiasticus : Flatter hym  
not, bynde not vp his woundes, be not  
moued with anye crye or compassion  
that he can make vnto thee: but let him  
C.i. suffer

Eccle.30.

Eccle.30.

Eccle.30.

Prouer.29

Eccle.30.

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suffet the extremity of smarte, of scourges, and of most græuous paynes for a tyme : that so the same may be, (when gentle warnings will not preuayle) a most bitter warning, and a fearefull erample to hym for euermore, from thenceforth not to offend in the like a gayne. Thus you see (good Cousin) how needefull and how necessary it is : yea, howe earnestly we are commaunded and taught, to vse all correction and chastisment vpon our sons and daughters : not only whyle they are in their yonger yeares, which commonly is accounted tyll they come to twenty : but euen whyle they are our children, and we their Parents, and that is so long as we and they doe lyue together. For it is muche better that the chylde doe feele the smarte and paines of the rodde with all seueritie : then that he be suffered by want therof, to run to his owne bitter ruine and destruction : and so to bring perdition both to hymselfe, and to his Parentes, to whose charge and education God hath committed hym.

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correction of children.

And now my deere Cousin, I haue here  
set downe vnto you, euen out of Gods  
olde booke, what is your bounden duty  
to doe, for the recouering of this your  
losse chylde : and to saue him from de-  
struction. And that I maye not seeme to  
spende this my labour in vaine : I ex-  
horte you, and charge you in the name  
of Iesus Christ, that you performe it  
vpon him with all seueritie. And if my  
foolische pittifull Cousin his sonde mo-  
ther, shal go about to hynder your good  
purpose herein. Shut her farre from  
the place of punishment, and from the  
knowledge of your correction inten-  
ded. For you must not onely shewe  
your selfe a father, but also a wise and  
a true louing father : your wisdom  
must rule and repress the follye of hys  
mother : your true loue muste prouoke  
his most sharpe & seuerer punishmente.  
If you thus doe, you shall haue comfort  
and ioy of him in this world, and in the  
world to come also. He shall likewise  
be brought home againe, and safe, that  
nowe is in daunger to become a losse  
chylde :

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chylde : you shal also delyner your owne  
soule, from the heauie burthen of con-  
science, by which you are bounde euen  
vpon payne of damnation, to see hys  
faultes & offences most seuerely chal-  
tised and corrected. The Lorde petye  
vpon him his grace, and sende him to  
lyue in the loue and feare of him : and  
then shall all things prosper with  
him, euen to your great con-  
forte and reioysing,  
which G D D  
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